

THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS

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***For Strength
in the Critical Days Ahead***

Phil. 3:18-21



C O N T E N T S



Immortal Life	365
Harry A. G. Abbe	
Living Faith	367
John W. McKelvey	
Going To Bethlehem.....	369
Edwin Wyle	
Christmas	365,
368, 369, 371, 374, 380	
Thanksgiving Prayer	362
Hollis M. Bartlett	
Editorial	370
Through a Glass Darkly	
Fire	
Church Methods	371
Choral Christmas Service	
Christmas Candlelight Service	
Christmas Program	
Advent Meditation	
Christmas Tracts	
Book of Power	
Sermons	374
No Thundering Voice	
William Goddard Sherman	
Armistice Sermon	
Roderick Bethune	
Infinite to Infant	
Fred B. Wyand	
Junior Pulpit	384
Our Lighthouse	
Illustrations, Johansen.....	386
Book Reviews.....	389
Topical Index	393
Buyers' Guide	394

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

THANKSGIVING PRAYER

HOLLIS M. BARTLETT

*I thank thee, Father, for my daily task,
And for the strength to do what thou dost
ask.*

*For thou hast given me this double joy,—
That I may work, and know 'tis thy employ.
O, grant, dear Lord, that I may never spurn
The toil by which the right to live I earn.*

*And this another boon thou dost provide,
That I with others labor, side by side;
That, howsoever humbly, I may make
A part in friendship's glorious give and take.
For this, dear Lord, I come with thankful heart,
That in the common lot I have some part.*

*I thank thee for the patience of the meek,—
To serve while strong, to wait in faith when
weak,
To mount, in strength, as on the eagle's wing;
If brought to earth, to plod, and still to sing.
O, let no prayer make coward of my heart
That in man's griefs and woes I have no
part.*

*And as I kneel to thank thee, God above,
That I have known the joys of home and
love,
O, keep some window open in my soul
That I may see them pass who have no
goal,—
No place of cheer where friendly greetings
wait,
And, seeing, rise to open wide my gate.*

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IMMORTAL LIFE WITH THE CHRIST OF BETHLEHEM

HARRY A. G. ABBE

MAN, ever since the world began, has had a consciousness of a spirit-world above and around him. Christians cherish a keen interest in the "communion of saints" and all evidence that those who have passed on before us are "just away," awaiting us in the heavenly life. They observe that often the faces of those about to leave the earthly scene are illuminated with a more than natural radiance as if the light from the other side were shining through. You have lost dear ones, and yet seem to be attended by their loving presence. How can such spiritual effects appear in a natural world without a sufficient spiritual cause?

The light from the other side assures us that our deepest desires can be fulfilled. We are conscious that too often we fall short of the true, the beautiful, the good. Yet God inspires us to yearn after Him and His holiness. Jesus said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." He enters as Saviour to help us to be filled. The Cross is the price God sets on the value of that help, the moral attraction He has provided to persuade men to the holy life. The spiritual strivings and moral heroisms of yearning souls through all the years are the infinite price that being filled requires. He could not have set so high a price and fail in its fulfillment. He must mean to grant the complete spiritual triumph to which He inspires us. So Christians have reason to believe that He has the immortal life in store where He will be able to vindicate those who suffer for righteousness' sake, fulfill the desires He, himself, inspires, and restore the moral order which is so woefully broken down. The heavenly life is the indispensable requirement.

The beginnings of that fulfillment are in our present earthly experience. By God's help we find ourselves capable of spiritual growth here and now and it is a prophecy of immortal growth ahead. We are like ocean-liners, equipped for the long voyage. Who would think of setting an ocean-liner down in a country pond? God, who has so endowed us, has not meant to confine us between the narrow banks of the few years of our earthly lives. It is unreasonable to suppose that we human crea-

tures have larger conceptions and ideals for ourselves, than the God who made us. So Sir Oliver Lodge, the scientist, declared his own conviction, "I will not believe it is given to men to have thoughts nobler or loftier than the real truth of things." He was simply saying what the First Epistle of John said so long ago, "it doth not yet appear what we shall be."

There is another power that supports the force of logic, and that is love. St. Paul says "love never faileth," and because it never fails, we can believe that God, who is love and from whom all love derives, will not betray the love and trust reposed in Him. His love must be equal to all our less lovely hearts can conjure up, or He would be less lovely than we whom He has made.

His love must be equal to the trust that Jesus reposed in it. What can we imagine God as thinking when Jesus hung upon the Cross, putting all His trust in His Heavenly Father, and feeling sure of eternal life? Can we imagine the Heavenly Father (as one writer has with almost brutal frankness suggested) like Judas, betraying His Son with a kiss? The Christian never can have such a heartless conception of God. Jesus said, "because I live, ye shall live also." Neither can others besides Jesus be so heartlessly betrayed. Amid the shattering of human structures, the devastations of satanic wars, the Christian can still look up and rejoice in the promise, "all things are yours, and ye are Christ's, and Christ is God's."

Compare the marvelous inspiration and "power of an endless life" with the morose and grovelling mind of the cynic. The poet John Gay expresses it in, "My Own Epitaph":

"Life is a jest, and all things show it;
I thought so once, but now I know it."

So meaningless and deserted does life become when it loses its spiritual purpose. But the faith of Jesus delivers us from Gay's jester, pirouetting through an empty performance called life, and falling at last with a silly smile upon his pallid lips. Jesus' personality has a wonder and beauty that never could have been supplied without His faith; the facets of His character gleam and glisten in the light of the eternal. The author of the Book of Revelation caught a glimpse of that light when he wrote:

"He that overcometh—I will give him the morning star."

What a conception of a superb gift! It is a star of hope. The night is passing with all its terrors left behind. The promise of it as a gift is so amazing because it is so paradoxical. It is utterly out of reach of human possession. We can imagine great discoveries, acquisitions in the centuries ahead, but not the possession of Venus, the morning star. The star of hope has inspired the followers of Jesus to every sacrifice and service through all the years. It cheers the weary traveler on his way, brightens tribulation as no other star can do. It bids the fainting heart to await with patience the fulfillment of all the precious promises.

To await with patience—yes, because the Christian, with all his faith, is subject to apathy, and fear, and doubt amid the terrific moral and spiritual conflicts that sometimes confront him. For one thing he longs for a closer view, a more palpable evidence, of the heavenly life. We are like the voyagers in mid-ocean with only the watery horizons all around them. All on board are attending quietly to their own concerns. The sailors are doing their work. Passengers enjoy themselves out on deck, others rest in their berths, and the ship presents an appearance of calm as if never expecting any other kind of life. But one day the vessel draws near land. Passengers get up and shade their eyes as they peer towards the shore. They begin to make out the distant steeples and higher buildings, and as they draw nearer, the other familiar sights. Soon all on board is bustle and activity. The whole life of the vessel is transformed. Everybody has forgotten sea-life and is eager to prepare for the happy reception awaiting ashore. The absorbing hope of everybody is to get to land. So it would be if we could look into the heavenly home beyond. Life on earth would be in confusion, in our haste to partake of the glory of the higher existence.

So, instead of the closer view, we have to deepen our faith to meet with patience the vicissitudes of life as they confront us. We are like the marine plant which rises from depths of the ocean, and floats unharmed on the surface. Though it has a stem less than an inch in diameter, it withstands all the violent winds and waves because its roots are so deep and strong. When our roots are deep and strong, we are not only aided to meet all the experiences of life as they come to us, but in our worship, our hymns, our prayers, we are sometimes exalted into a heavenly frame, we seem already to possess something of the joys of the heavenly life. We cannot believe such exhilara-

tion, based on communion with the Heavenly Father and faith in the heavenly home, has no fulfillment to satisfy it.

If the faith of Jesus is not based on a real future yet to be revealed, we are living in a false world, where delusion is mightier than truth. The true world would be the false, where men tap spiritual resources that do not exist, like Egypt fertilizing its soil with no Victoria Nyanza to supply the water; where spiritual flowers turn towards a sun which never shines, the accounts of the shiftless pay better dividends than those of the faithful, and things that are not, are mightier than things that are. All of which is a *reducio ad absurdum* in a rational world.

The disciples felt the power of this truth when the Risen Christ transformed their sorrow into triumphant joy. St. Paul sounds the blast of immortal triumph in his brief summary of that event, "Now hath Christ been raised from the dead, the first fruits of them that are asleep."

Was there ever a more impressive expression of that faith and hope than Victor Hugo's: "I feel in myself the future life. I am rising I know toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say like so many others: 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn—The thirst for the infinite proves infinity."

A deceitful and heartbreaking world is not consistent with a rational view of God. Spiritual flowerings and beauty and fruits prove the seed of life-everlasting is a true and living seed. To suppose God's spiritual works of the ages in the hearts of men could be demolished—all the character, love, self-sacrifice, truth, goodness, heroism, inspiration for toil, suffering, striving, attaining—all this to fall into

(See page 392)

THE POWER OF LIVING FAITH

JOHN W. McKELVEY

I — Faith When Life Is at Full Tide

EMILE GAUVREAU, the brilliant editor of New York's largest tabloid, wrote his biography in which he described not only himself but a multitude of people who make up the world round about us: "I was a part of that strange race of people aptly described as spending their lives doing things they detest, to make money they don't want, to buy things they don't need, to impress people they dislike." How many people there are like this is a question, but the Christian is not among them, for to be one such is a contradiction in fact. These people are of the world worldly; but the Christian while in the world is not of the world, and has his mind set on the things above. Nothing describes the Christian better than this noble sentence from Hebrew 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." He is the person who stakes his life to the unseen realities of God's invisible presence and strives utterly to fashion himself according to the stature of Christ Jesus his Lord, in whom having not seen, he yet believes by faith. And to substantiate this tremendous thesis of the uniqueness of Christian people the writer to the Hebrews added one illustration after another of God's heroes.

There was Abraham, a man who faced life at its full tide with this kind of faith. We don't know a thing about him until he started moving by faith from Ur of the Chaldees. We probably never would have heard of him if he hadn't put some motion into his faith. There are a lot of people who want to get promoted where they work, but they forget that two thirds of "promotion" is "motion"! Abraham put motion into his faith, left his home-town, and went out, not knowing whither he went. I'd be hard put to it to give a tangible reason why Abraham left. There was no gold rush on, no new continent being opened up, not even any political pork being handed out. If I were to tell you that tomorrow I intended to pack up what I could load in my car and start off for parts unknown, to live for the most part the rest of my days in tents and caves, simply because God had beckoned me forth and promised that at last I should find a city "which

hath foundation whose builder and maker is God," you would probably laugh a bit, and with a wink to your neighbor you would whisper, "He's daffy!"

Maybe that's what the folks back at Ur said of Abraham. But if so he did not care, for suddenly into the midst of his prosaic life, when his powers were at full tide and unabated, God entered to "convince him of the reality of the things which he could not see and handle," and by faith Abraham set forth to find a dwelling place in that eternal and invisible realm.

What, you ask, did Abraham get out of his fanatical adventure? Not much in dollars and cents, you can be sure of that. The writer says, "He died in faith, not having received the promises, but having seen them afar off, and was persuaded of them, and embraced them, and confessed that he was but a stranger and a pilgrim on the earth." Nothing to that, you say. No, not much that you can see and handle.

II — Faith When Life Grows Dim and Old

Then, there was Jacob. At the beginning there wasn't much piety about him, more of rascality, if anything. Jacob followed the rule of so many grandsons who fall heir to their granddad's fortune. Jacob didn't exactly squander Abraham's heritage, but it took a good many chastisements in the school of hard knocks to get Jacob to evaluate properly that heritage of faith which Abraham handed down through Isaac, his father. But Jacob learned. He learned the meaning of faith when his treacherous sons returned one day and lied, saying their brother Joseph, Jacob's beloved son, had surely been torn to bits by a wild beast. He learned when in the years that followed, famine came upon the land and with hunger and desperation they were forced to go begging for grain to Egypt. He learned, when in the peculiar destiny of his days, it was reported to him that Joseph was not dead, but alive, and serving as the "Secretary of Agriculture" in the Pharaoh's cabinet. And Jacob went down with the trembling of age to see his son Joseph. There it was that his time came upon him, and the light darkened from his sight and strength departed from his limbs and he went to take his place in that "innumerable caravan." What did he do? Grow caustic and bit-

Lansdowne, Pennsylvania

ter, turn cynic and critic? No. "He blessed both the sons of Joseph," and calling for his staff, "worshiped, leaning upon the top of his staff," so much as to say, "Let me die in my tracks; I'm in search of a better country." And with bowed head the aged patriarch, too feeble to take another step, repeated his confession before Almighty God.

III — When Life Is Frustrated

But the writer doesn't stop here, for almost immediately he begins to talk about a man who faced one frustration after another, by faith. If ever there was a man sitting pretty, in the lap of luxury, with nothing to worry his head, who, notwithstanding, gave up all this to suffer one defeat after another, one humiliation on another, and at last to be denied the things he had set his heart on doing most of all, that man was Moses. The Scriptures say that Moses also lived "by faith," and they give five instances to prove it. First, the faith of his parents, "who, when Moses was born hid him three months among the bulrushes of the Nile," because they say that he was a proper child, and because they were afraid of the Pharaoh's command. Alas, if we had more parents these days who could see their children as proper children for the divine inheritance! Second, Moses' own faith in the God of his fathers when he repudiated the princely inheritance by refusing to "be called the son of Pharaoh's daughter." And third, straightway Moses fled from Egypt into the wilderness around Midian. Most people think they have to go to the city to make their fortune, but here was Moses running into the desert to receive his inheritance. And all those discouraging years of proving, testing, waiting, the Sacred writer says, "Moses by faith endured, as seeing Him who is invisible." Fourth, when at last Moses returned to lead his people forth, liberated from Pharaoh's bondage, "thru faith, he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them." And fifth, by faith, they passed through the Red Sea as by dry land: which the Egyptians, assaying to do, "were drowned." But the miracles wrought by faith at the hands of Moses were not numbered to five; they go on and on, and they bring Moses with a mighty shout through a tedious and desolate wilderness.

There on the verge of Jordan Moses lifted up his eyes and beheld the land of promise, but he attained it not. "There," you say, "I told you so; what's the use of trying? The man who has 'one foot in heaven' won't hobble far in the pell-mell rush of our hectic day." No, may-

be you're right when you talk about our pell-mell rush. But who wants to get very far in the pell-mell rush of this ungodly turmoil of strife and greed?

St. Joan confronted with the choice of life or death, life if she re-canted her faith in Christ, and death if she persisted, cried, "Take away the things that make me love God and you give me hell!"

You must have often wondered about the futility of accomplishing anything significant in either this community or the world about. But that is just the time when faith bears its reward: for "faith is our conviction in the reality of things not seen." If we had things the way we wanted them, it wouldn't be faith, but fact. Dionysius is said once to have caused some musicians to play before him and promised them a great reward. When they came for their reward, he told them they already had it in their hopes of it. That is often true when we are content to dwell in this earthy world, but the moment we set our faces toward "that better country, seeking a city whose builder and maker is God," we shall find that God never disappoints his children. How unspeakably wonderful is our God! How beyond our feeble comprehension!

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus, the author and finisher of our faith!"

A Song of Joy

WALTER R. YOUNG

*Sing out, O Heart, rejoice!
Lift up your voice and sing!
Sing praise today and evermore
To Jesus Christ our King.*

*Sing of His love for sinners—
Of how He came to save,
Tell of the glory of His work
And of the life He gave.*

*Sing of the Way, the Truth, the Life—
The only way to God.
Sing of the Shepherd, and His sheep
And take Him as your Lord.*

*Sing of the blessings yet to be
Of Canaan's farthest shore.
Sing, and O Heart, reach out
And claim them, evermore.*

GOING TO BETHLEHEM

EDWIN WYLE, D.Th.

I HAVE read a story somewhere of an old man who stood fascinated before a beautiful painting of Christ. After a time, he said as if to himself, "How I love Him." A stranger standing by heard what the old man said and joined him by saying, "I love Him too." Soon another joined the admiring two, and said, "I too love Him and desire to follow Him." By and by there stood in front of the picture a small company of folk, all strangers to one another, all possibly thinking differently on most things, but MADE ONE by their common love for Jesus Christ. A common love to Jesus Christ will issue in the clasped hand between man and man and nation and nation. So this Christmastide "let us go even now," yes, EVEN NOW, even although it is late in the day as we view the war-torn world, "LET US GO EVEN NOW UNTO BETHLEHEM."

Christmas reminds us of how God reveals Himself to man. We, Christians in these later days have oftentimes become so narrow, so dogmatic in our religious outlook, that we cannot get back to Bethlehem. And dogmas may either invite or challenge assent, but they rarely win the heart, they stop in the intellect, and sometimes short of that.

Not thus does God win the world or move the hearts of His children to filial friendship and devotion. To do this He speaks a sign language understood alike by the wise and the ignorant, by the magi and the shepherds. A baby was born; and all men understood that. That baby was born in poverty, and most men can understand that. That baby grew up in a home of which quite possibly He became the main material stay; and here again is universal appeal. In the process of His growth He gave evidence of unusual mental insight and spiritual grasp, and after a long apprenticeship in a common carpenter's shop, He went out to find a place among men. It proved to be the place of a traveller with little of this world's goods and no fixed abode except, (and the exception is a Divine one,) except in the hearts of men. The words He spoke were not written by Him in any book, all He ever wrote was traced in the sand, where a child's foot could obliterate. Yet the words He spoke had such aptness to universal need as to smite

men's ears with an authority which transcended that of the ancient law. His eyes penetrated to the springs of motive, and He revealed to others all that they had ever done and what they really were. He challenged the judgments of the time; revised its value, saw good in what men of the day thought worthless, and sought nothing for Himself save friends—AND A CROSS; and face-to-face with the sin and sorrow and anguish of the world, felt that this Cross had sacrificial and redemptive value. Why? Because He and His Father were one. Because He and His fellows were one. He was the Son of Man as well as the Son of God. And here is the Christmas message and here is its sequel. It was the putting into man's life the news that GOD IS LOVE; that love means good-will doing service; that this good-will is sacrificial and redemptive; and that it is stronger than death.

Over the armed camp of that hard old Roman world the song of the angels rang out over the plains of Bethlehem, like the bells of the city of God, proclaiming "Peace on earth among men of good-will." How far off it must have seemed in that day; how far off it must seem today, as hate hangs like a pall over the world. Nevertheless it will come true. This song of Bethelhem is not a mockery. It may not be our own music today, but it means much that we can still hear it, despite the din of war and the sob that follows the evening sun around the world. Not in our day, but some sweet day the earth will fill up with men of good-will, and WAR WILL BE NO MORE, and led by Him, we shall sing:

"For lo, the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the edge of gold,
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the
song
Which now the angels sing."

Thank God that for one day we pause and live by the law of love, even men who deny the Christ GO TO BETHLEHEM for one day, and yield to the spell of Him who taught

(See page 392)

The Editor's Columns



Through a Glass Darkly

AND so I sallied forth with my new luxury, after having calmed conscience by telling her that a camera is a lens, and that to secure superior pictures one must have a superior lens.

How many times I used the lens I do not know. This, however, I do know. While gently wiping salt-laden moisture from its coated glass with a piece of lens tissue, I noted a distressing mis-alignment of the segments of which its diaphragm is composed. It was so out of kilter I had not the slightest idea of whether it would admit too much light, or not enough, either condition being sufficient to defeat its intended use.

Not knowing that, the essential confidence in my equipment was altogether dissipated and hence the new lens was returned to its original carton and buried deeply in my camera carrying-case. I would manage, somehow, without it, rather than continue with what I could have no confidence in.

I suppose the very first prerequisite to our use of a man or his handiwork, is absolute confidence, and this regardless of that field in which he, or it may be applicable.

You have known parishes where such confidence was lost between pastor and people. His occasional, if innocuous indulgence, the manner of his wife's attire, the playmates of his children, the comparison between his tone in the pulpit and in the church parlors, even the car he drove, have been looked upon, and probably will be by parishioners, exactly as I looked upon my new lens, and whether justified or not, confidence has been lost.

I can well recall an evening in father's study. He and I were discussing a matter I wished greatly, but was not permitted. "My son," father said quietly, "there is nothing wrong in what you wish and ask. Yet there are members of your father's church who might feel it was wrong, and so would feel you and I were wrong if you did it. I think in such things we should be governed by Paul's position. He once said, 'If by eating

meat I cause my brother to offend, verily I will eat no meat.'"

The minister's life, like all others, is filled with countless irritating trivialities of no slightest import, until they are considered in their relation to others, particularly others of one's parish. What to do, and still retain one's manhood, may prove a baffling question. But, doubtful as my lens, the "Seeker" of souls who sacrifices souls in the maintenance of his rights.

Fire!

Rev. Dr. Len. G. Broughton in his book "The Soul Winning Church" tells this story:

"In order that a church may become a soul-winning institution it must realize that there is something to save men from. We hear a great deal about the something to save men to; a life of social service, to the home, to society and to country, but we hear very little these days of the something to save men from.

"A friend of mine tells this story: In Jersey City a family was at the breakfast table one morning, when suddenly there was a cry that their house was on fire, and the whole family rushed out into the yard. When there, the wife said: 'Oh there is that old side-board. I don't mind losing the house and everything in it, but I do hate to lose that side-board!'

"'Well,' said the husband, 'I think we can get that out'; and he and the son went back into the dining room. The husband got on the front side of it and the son on the rear, and they pulled and pushed until, finally they got it to the front door, and then they wedged it in the door so that no one could either get it out or in. The poor boy was blocked by it on the inside of the house, no chance to escape.

"The father, realizing the sad situation, jumped off the front porch and ran around to the back of the house. As he came to the window, over which there were several bars of iron, he saw through it his boy standing there, and heard him screaming. Do you know what that father did? He seized those bars of

(See page 391)



THE CHURCH AT WORK

Candlelight Choral Christmas Service



Wednesday Evening (Prior to Christmas)
The Processional (Congregation seated)

No. 94, Hymnal

The Order of Vespers.....Page 41, Hymnal

The Psalm: Cantate Domino..No. 667, Hymnal

The Men's Chorus:

(a) "Lo, How a Rose E'er Blooming".....Praetorius

(b) "God Rest You Merry, Gentlemen".....
English Carol

The First Lesson

The Intermediate Choir:

(a) "Sing Noel".....Marryott

(b) "Beside Thy Cradle".....Bach

(c) "Westminster Carol".....French-English Carol

The Second Lesson

The Junior Choir:

(a) "Cradle Hymn".....Huhn

(b) "Unto Us a Boy Is Born".....
15th Century Latin Carol

(c) "Saviour, Thou of Israel".....14th Century Carol

The Senior Choir:

(a) "The Searching Carol".....Marryott

(b) "O Little Town of Bethlehem".....Praetorius

(c) "A Joyous Christmas Song".....Norwegian Carol

(d) "There Shall a Star Come Out of Jacob".....
Mendelssohn

Hymn No. 87

The Combined Chorus:

(a) "The Christmas Story".....Goldsworthy

(b) "As Lately We Watched".....Austrian Carol

(c) "From Heaven Above to Earth I Came".....
Luther-Bach

The Offering

Hymn No. 646

The Magnificat

The Closing Prayers and Blessing

The Recessional—No. 91, Hymnal

—Lutheran Church of The Redeemer, St.
Paul, Minn.

Christmas Candlelight Service

Organ Prelude:

"March of the Magi Kings"—Dubois.

Processional:

"Lamp of Our Feet"—Lambeth, C.M.
(Choir and Congregation).

Call to Worship:

"I was glad when they said unto me, let
us go unto the house of Jehovah."

Hymns:

"It Came Upon a Midnight Clear . . ."

"O Come, All Ye Faithful . . ."

"Hark, Hark, the Herald Angels Sing . . ."

Scripture Reading: Luke 2:1-20.

Hymns:

"O Little Town of Bethlehem."

"Joy to the World."

Scripture Reading: Isaiah 9:2-7.

Choir: "Break Forth, O Beauteous Heavenly
Light"—Bach.

"O Come to My Heart, Lord Jesus"—
Ambrose.

Meditation: (Pastor).

Hymns:

"Angels, from the Realms of Glory."

"O Gladsome Light . . ."

"All Glory, Laud and Honor."

Candlelighting:

(Altar boy, or appointed attendant will hand candle to the pastor, who lights it from the large candle in the chancel, beside the manger scene; deacons or ushers will come to the chancel steps, and light candles from pastor's candle, and proceed down various aisles, to light candles of worshippers nearest the aisle, who in turn pass on the light to other occupants of each pew, until all are lighted. Pastor kneels at altar steps.)

"Silent Night, Holy Night."

(Every worshipper joins in this hymn, which may be followed by other familiar hymns, or carols, if desired.)

Pastor: Prayer, closing with Lord's Prayer, in which all present join, and candles are extinguished, and these are gathered by ushers during the following hymn singing.

Hymns:

"Hark, Ten Thousand Harps and Voices."

"Jesus, My Lord, My God, My All."

"O Master of All . . ."

Christmas Offering: Pastor accepts at Chancel

steps and pronounces Benediction after depositing offering plates on altar.

Benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all."

Hymn:

"Holy, Holy, Holy, Lord God Almighty."

Postlude: "Gloria"—*Andre*.

Christmas Program

This Christmas Program was offered by Madrigal Choir, Senior Band, and the Dramatics Club, Williamston High School, Michigan, and is suitable for any High School group, Community or Church group. Hour 4 P.M., week prior to Christmas. Christmas setting.

Program, Madrigal Choir

"Rejoice and Sing".....*Bach*
"Carol of the Bells".....*Leontovich*
"I Wonder As I Wander".....(*Appalachian*)
"The Sleigh".....*Kountz*
"I Heard the Bells On Christmas Day".....*Calkin*

Senior Band

"Winter Sunset".....*Frankiser*
"Adoramus Te" and "Sanctus".....*Palestrina-Lake*

A Christmas Carol

DRAMATICS CLUB

Act I—Combination office and apartment of Ebenezer Scrooge.

Act II—Scrooge's apartment and Scrooge's boyhood home.

Act III—Scrooge's apartment and the Cratchit home.

Act IV—Scrooge's apartment.

Characters: Scrooge, Marley's Ghost, First, Second, Third Spirits, Mr. Cratchit, Mrs. Cratchit, Tiny Tim, and supporting cast.

Music:

By the Choir.

The Christmas Story, Tableau and Narration Music by Choir and Band.

Tableau Characters: Mary, Joseph, Angel, Shepherds (3), Wise Men (3).

(Narration, Scripture version of the prophecy, and the birth of the Savior, manger scene, shepherd and visit of three Wise Men.)

Advent, a Time for Meditation

During the past year or two, we have been turning more and more to the Old Testament prophets for sermon texts,—Daniel especially—and now as we approach the Advent season, we shall study the visions of Zechariah.

This return to the ancient words is both helpful and significant, for the prophets lived in an age similar to our own, a time of transition and upheaval. Among the people of God there was general apostasy, and from without there was militant hostility. Our TODAY is much the same! Those who have remained faithful to Christ are profoundly troubled by what they see inside and outside the church.

We seem to be facing inevitable destruction. There is talk of World War III, either imminent, or already under way; there is talk of using the atomic bomb on those considered enemies to our way of thinking. We are told that communists and we cannot live together in peace in the same world, and it certainly looks like it when one follows the present line of thought and mounting budgets for war and defense. As the tension between the nations grows and grows, greater and greater, we have cause for reflection and self-examination.

Peace-loving peoples everywhere watch present developments with profound dismay. We cannot comprehend the result of another world-wide struggle, yet no one seems wise enough to lead the nations in an honest, sincere effort toward co-operation and goodwill. So, we have before us today the spectacle of world-wide FEAR riding the crest of human emotions, decisions and actions.

The message of the prophets is always the same, that

1. Catastrophes come upon mankind because of our sins.
2. God has by no means forsaken His people, but will in His own good time restore, heal, and prosper them.
3. The result of the terrible sifting processes of history is that the Church is purged of insincere and undesirable elements, both its numbers and its material resources being greatly reduced, but that the remainder will be a people really devoted to God.
4. The remnant will be delivered from their enemies, and the final and highest message of the prophets *always* concerns the great Liberator and Redeemer.

Advent, when the Church directs our attention to the coming of the anointed One, who will avenge the blood of His servants and put an end to the fury of the nations, is a time for thought and examination, both as individuals and as groups. Are we really devoted to God, and dedicated to doing His will? The individual believer, the Church, or the nation who can say "yes" to this honestly and sincerely has nothing to fear.—*Herbert Lindemann, St. Paul, Minnesota.*

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The Ashtabula Sign Co., Ashtabula, Ohio, writes: "We have received many inquiries for our catalog, but often the street address is missing on the inquiry, or the name cannot be read correctly, and several catalogs have

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city, zone number, and state, and *equally im-*
portant, that you write or print this informa-

tion so it can be read.

The Community House Kitchen St. Bartholomew's Church, Brooklyn

This item in the Oct. 14, 1951, news sec-

tion of the weekly bulletin—
"The Community House Kitchen! Have you seen
it? Through the generosity of the Choir Parents'
Club, who furnished the material, the kitchen has
been done over from floor to ceiling. Stop in and
see it. You will admire the improvement."

ent in by Dr. William Porkess, long time
friend and reader of *The Expositor*, and acting
rector of St. Bartholomew's Church, may stim-
ulate many readers in securing support for
unior Choirs, as well as other worthy projects
which need sponsors. One reader writes of his
"Choir Patrons" activities in stimulating choir
membership, attendance, and zeal for this im-
portant part of parish activity. Another writes
of "Choir Sponsors" which is a group of
young married people, who make an occasion
of the weekly rehearsal by taking their cradle-
roll, or kindergarten charges with them to the
church, and leave them in charge of someone,
while they rehearse, visit, and have light re-
freshments.

This Too Is Evangelism

A study guide on Evangelism, containing
meditation, text, illustrations for every day
in the month, size 4½ x 6 inches, paper
bound, by Francis V. Grifone, may be had for
5c a copy, or 5 for one dollar, from The
Clarion Press, 5545 Pulaski Avenue, German-
town, Philadelphia 44, Pa. You will find it
stimulating yourself, suitable for many other
uses.

Christmas Tracts

Three special Christmas tracts are offered
by the American Tract Society, 21 West 46th
St., New York 19, N: Y., no price given;
16 pp., pocket size:

"From Heaven to Manger," H. A. Ironside.
"The Observance of Christmas," W. M.
Aldrich.

"A Message for this Christmas Season,"
Edwin R. Anderson.

Two booklets, available from The Upper
Room, at 10c a copy, or 12 for one dollar;

24 pages each, pocket size, will be welcomed
by every reader:

"Parents Do Teach Children," Edward D.
Staples.

"Family Devotions," Nels F. S. Ferré.

The latter, by Nels F. S. Ferré, is a chapter
from his book, STRENGTHENING THE
SPIRITUAL LIFE, published a few months
ago, and now a religious best-seller.

Separation of Church and State

Expositor readers requesting the address of
the committee on "Separation of Church and
State" may secure news releases by addressing:

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For Separation of Church & State

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Cushman's own poems; 11 appearing in print
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Tithe." New ones include "If Christ Were
Here," "Hallowed Be Thy Name," "Medita-
tion at Midnight."

Following the plan of the previous pocket
items, there is scripture, quotations, poetry,
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gifted son, Robert E. Cushman, Prof. of The-
ology, Duke University Divinity School.
Planned especially for church members, the
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THE PULPIT

NO THUNDERING VOICE

A Communion Sermon

WILLIAM GODDARD SHERMAN

THERE was nothing spectacular about the ministry of John the Baptist. True, he was regarded as a prophet, and in that light many eyes saw greatness in his mission. We find it difficult to imagine a man appearing in the wilderness to preach, and eating only locusts and wild honey. But certainly, even though some of his hearers at first thought he might be Moses or Elijah come to life again, there was nothing cataclysmic in his ministry. He preached repentance rather than the revolutionary incidents which had been expected when the long-awaited Messiah should come.

The entrance of Jesus upon the world's stage was with even less fanfare. A man and a woman traveling to a distant city are forced to stop en route in order that she might give birth to her child. No accommodations are available for them, and so they take shelter in an old stable. Only a gentle star, shining a bit more brightly because it shone with a purpose, announced the arrival of the Saviour of the world.

The entire life of Christ is characterized by this same quietness and gentleness. So calm and serene is the ministry of Jesus that He is rejected because men mistook His gentleness for a lack of vitality. His birth, life, and ministry were so completely at variance with the preconceived notions of men that they do not listen to the promises He made to them.

The greatest men of God have been possessed of this same gentleness. The expression, "as meek as Moses," gives us an indication of the temperament of that great religious leader. There were moments in his life when he displayed keen displeasure, as when he returned from the Mount to find the Israelites dancing around their false god. Righteous indignation had a worthy place in Moses' life, even as it did in the life of Jesus. Who does

not admire Jesus for His expression of displeasure over the desecration of the House of God by the materialistic money-changers? Above all, God demands purity, and the sanctity of the things of God must not be destroyed.

Through the years the great men of God have displayed primarily a spirit of kindness and gentleness. One thinks of Moses and Christ, or St. Francis and Gandhi. Their whole lives were characterized by a spirit of compassion. Most surprising of all is that it is these who were accused of lacking vitality, these who were meek, who apparently accomplished the greatest things for the Kingdom of God.

God still speaks in quiet tones to our lives. Sometimes He speaks so quietly that we fail to hear Him at all. "Be still, and know that I am God." It is only when we stop to listen that we can hear His voice.

God speaks in the beauty of nature. The splendors of this world are proof enough that a Master Artist has been at work. The colors of His palette are unmatched, and His strokes are beyond comparison or imitation.

If such a tragic thing should come to pass
That I no more could thrill to wind-blown grass
Or singing birds, or glory of the stars . . .
If I should see only the grief and scars
Of life, my poor soul blind to all earth's beauty
The while it bore its load of care and duty—
Or if my heart should flaunt unseemly pride
In its own weak success—then walk beside
Me, Lord, and show to me at eventide
The wonder of the universe and skies.
O great Creator, open thou mine eyes!

Helen Miller Lehman

The beauty of nature proclaims in no thundering voice the majesty of God. In quiet tones, in soft and glowing colors, Nature speaks a Creator whose love is even more beautiful than His creation.

Our heavenly Father speaks to us also in the quiet voice of conscience. One of the greatest differences between man and beast is that God has given to man a sense of right and

New Bethlehem U. P. Church
Aliquippa, Pennsylvania

rong. We never outgrow our conscience. We never leave conscience behind us, as a nautilus may leave its outgrown shell on the sand. Our consciences appear before us at some unexpected moment, and confront us with our shortcomings. We need moments of silence and solitude in order to give our consciences opportunity to speak. They will be heard! If we refuse now to give them opportunity to warn us of our shortcomings, then the time will come when they will have so much to say there will not be time for us to hear them. But worse, they may finally be allowed to speak when it is too late for us to make friends and be reconciled to God.

Our conscience is the voice of the Creator within us. It speaks in pleading tones, importing us to repent of our sin and be cleansed by the power of Jesus Christ.

God speaks in no thundering voice when we meet Him in prayer. In the quiet communion of spirit with Spirit we learn the will of God. When one says that he does not know God's will for his life, it is usually because no time has been spent in silent communion trying to hear God speak.

Prayer must be a two way conversation. It is not effective if we only tell our desires to God. We must, above all, learn God's desires for ourselves. When we meet Him in quiet communion we are preparing the way for His self-revelation.

It is true that God has, on specific occasions, revealed His will in some thunderous manner. The Damascus Road experience of Paul is outstanding, for we see here a man who was not seeking to learn God's will, but merely supposed that he was doing God's will. Let us make this point clear in our minds: what we think is justifiable is not always what God would have us do. We can never be certain until we have talked to God in prayer.

God speaks to us in no thundering voice when He reveals Himself in the Sacrament of the Lord's Supper. Think back for a few moments to that night in the Upper Room. Gathered about the table were the disciples who had worked with the Master for these three years. One of them was a traitor. Even though Christ had explained that He must die upon a cross, and at least Judas knew that he was soon to be given over to His enemies for that very purpose, not one of them realized fully the significance of that meal.

Jesus took the bread and gave thanks, and broke it. Time after time they had broken bread together, but never before preceded by the words the Saviour now uttered: "This is

my body broken for you." Not one of them could understand that Jesus would soon be risen from the grave, and by that Resurrection blot out the world's sin, and make every man who believes a new creature.

And then He took the cup, and again the disciples' ignorance was manifest. Even those strange words of Christ before they drank together did not enlighten their darkened minds. "*This is my blood of the New Covenant, shed for you and for many for the remission of sins.*"

But it is not for us to condemn the disciples for their blindness. They had not the glorious fact of the Resurrection to undergird their faith. We know that Christ has risen, and even so our world has not come to Him in faith.

Must God thunder at us with earthquakes and heavenly rumblings? Must He send floods upon the earth, and plague us with droughts, and with fire? Or can we open our blind eyes to see the revelation of God in the celebration of the Lord's Supper?

In the bread and the cup we see symbols of the broken body and shed blood of our Saviour. How silently God speaks to us in the Sacrament. No thundering voice is heard. We must listen carefully or we shall miss the voice of God.

But if we look in deepest faith we shall see the Saviour trudging up Golgotha's hill to be crucified. We shall see the cruel nails driven through His hands, and we shall see Him bow His head in death. But best of all we shall see Him risen again from the grave.

The Lord's Supper is an invitation for each of us from God Himself, and in this invitation God is saying to us: the death and the Resurrection which you have seen in faith are the gateway to eternal life for everyone that believeth.

AN ARMISTICE SERMON

RODERICK BETHUNE

Text: "And hath made of one blood all nations of men. . . ." Acts 17:26.

ONE of the major assertions of the Christian faith is that all life began with God and that every man, whether red or yellow, black or white, is alike, precious in the sight of God. To some the proposition had seemed preposterous. The pride of the Athenians, for example, was hurt when Paul, visiting their city, dared to make such a sug-

gestion, for they reckoned themselves a people apart in much the same way as did the Jews. Other men and women were on a different plane from them.

Racial pride, like class pride, dies hard. Down through the years the attitude of the Athenians and the Jews has persisted. But, so far as the Christian is concerned, there can be no doubt where he should take his stand. Any endeavour at superiority or superciliousness must be in direct conflict with the words and the life of Jesus whom the Christian professes to follow and who embraced within the scope of His gospel the Jews and the Samaritans alike. And we are coming to realize that. One of our best known missionaries spoke of the changes which had occurred since he first set sail for alien soil. In recent years, so he averred, men's attitude to one another has changed. People generally have ceased to regard colored races as beneath their notice. And such statements are, to my mind at least, true to the facts. Here and there we come upon men fanning the flame of racial pride, but the majority of Christians, as well as many who would refuse such a label, are characterized by something bigger and broader than nationalism. So far as some are concerned the transformation in attitude has been wrought by travel; we have discovered Germans and Austrians and Italians with ambitions and aspirations not unlike our own. For others the change has come through reading; we have our Shakespeare, Spain her Cervantes, Germany her Goethe—all of them masters in a common art. For yet others the change is due to a new realization of the message and the significance of Jesus Christ. But how the change has come is of no great material importance. Sufficient that it has come and that now there is a considerable consensus in favor of this major assertion of the Christian Church, that all life began with God and that every man, whether red or yellow, black or white, is alike, precious in the sight of God.

Starting from such a statement we must proceed logically to what belief in such a statement implies. If our life began with God and if we have, according to the plan of God, a certain destiny to fulfil, then it behooves us to handle our trust with respect. Certain things will be shunned by us; certain practices will not be indulged in; our conduct will invariably betray the purity of our motives.

But there is more to such a belief than obligations to oneself; there are obligations to one's neighbors. And it is in such a connection that one finds one's beliefs difficult to practice. It is so difficult to treat our neigh-

bors as we should like to treat them. Why? Because, we tell ourselves, they are irritating, quarrelsome, or are always insisting upon their rights. Or so, at least, it seems to us. In other words, we have come to believe every man precious in the sight of God, but to make our belief evident to the other man is sometimes far from easy and involves a price which we are not always prepared to pay. But, cost what it may, our conduct towards our neighbor, who sometimes may not be so tractable as we could wish to see him, should be as Christlike as can be. "During the Great War," writes Dr. Fosdick, "a Roman Catholic chaplain went out under fire to a boy who lay dying in No-Man's Land. As he came close the boy said, 'Padre, I do not belong to your Church.' 'No,' said the Padre as he knelt down, 'but you do belong to my God.'" And that can be said about the least attractive of our neighbors. They do belong to our God. We daren't do anything which would prevent them realizing their destiny. Was Jesus' consideration ever measured by man's reception of it? Did He ever forget that His neighbors belonged to His God?

But belief in such a statement does not end even there. If, as a nation, we dare to proclaim ourselves Christian, then, surely, having taken to ourselves such a name, we are entitled to live in accordance with our claims. Our name should be honored by others because of the standard we maintain. We should be trusted for our integrity. Our conduct should be determined not by non-professing nations any more than an individual's conduct should be determined by his non-professing neighbors. It is just there, of course, that the difficulties lie. We are living in a world which has several different standards of morality. We are not all equally advanced. We excuse ourselves—and sometimes our excuses seem reasonable enough—for our failure to exemplify our belief in our conduct. The difficulties of the nation are, in many instances, the difficulties of the individual writ large. But, difficulties or no difficulties, we ought to be making some endeavor to lead and not to be led.

As individuals we are living in a world that is far from ideal; and yet there are hundreds of sincere men and women, without whom this world would be a worse place, who are endeavoring to do unconventional but definitely Christian things in order slowly to transform the world. Where should we have been without the pioneers in personal conduct, in business, and even in recreation, who have shown a more excellent way? There was a time, for example, when men who had a differ-

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ence were regarded as doing the only possible thing in the circumstances when they fought it out with their bare hands or with more destructive weapons. But that day has gone. Public opinion frowns now upon such encounters. Any who indulge in them must answer a charge of a breach of the peace. Public opinion frowns upon duels, did we say? And who moulds public opinion? You and I and men and women like us. Our forerunners were sure that, in these encounters, might was not always right and that there was a more excellent way of settling disputes. Were they wrong?

If public opinion is moulded by you and me and men and women like us, and if public opinion can dismiss for ever such a practice as we have named, ought we not, who are proclaiming ourselves Christian, to be endeavoring to mould public opinion in other directions? We may be living in a world in which changes are difficult to obtain and in which it is unconsciously hard to do always as one would wish to do, but cannot we try at least to move the world slowly towards the ideal? We are not called upon to do impossible things, but to do our honest best in a great and worthy endeavor to make the world more like God's world. Many problems are calling for attention, but today one problem is uppermost in our minds. It is the problem of war. We owe it to those whom we remember today, and whom some of us will never forget, to do something constructive with regard to the problem. After all they suffered and taught us by their suffering, are we still convinced that there is only one way of settling differences? If there is a more excellent way than by a duel of settling a quarrel between individuals, must we still involve ten million men before we can settle quarrels between nations?

Today there is no need to describe to any one what war involves. All of us are fully aware of what it means, and none more so than those who were personally implicated in the last holocaust. Nor is there any one, I'm convinced, let alone a professed Christian, yet to be persuaded that modern warfare; with all the modern developments due to science, is anything but dastardly. Duels were bad enough, but they had this saving grace that, in most instances, they involved only the two men who were at variance. Modern warfare demands not only the fairest of our manhood, but involves both women and children. We are told that Richard Cameron, the Lion of the Covenant, Luther-like, nailed his protest to the cross at Sanquhar. About him were a few stalwarts alike determined to stand for the free-

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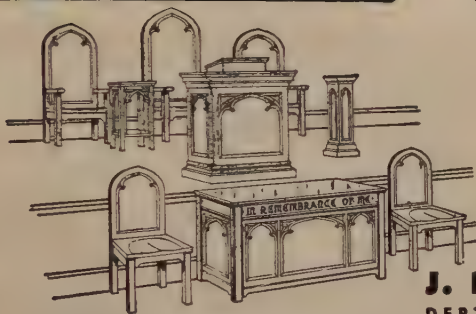
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om of their faith. Out in the open they held
eir services, and not infrequently had narrow
capes from the ever-vigilant dragoons. At
ngth they were caught in a position from
hich there was no possible escape, and sizing
o the situation, Cameron got to his knees
d prayed the pathetic words: "Lord, spare
e green and take the ripe." Such a prayer is
orthy, but in warfare is doomed to remain
answered. It it to our credit who are repre-
ented as sharing, with all men, the same Di-
ne heritage, that we are still contemplating
ar as the only medium for the settling of our
sturbances? Is it beyond human ingenuity
discover some other method more humane
d more reasonable which will not involve
illions of men and women and children? Is
too much to hope that the nations of the

world from now on will refer their disputes
to arbitration? Don't you think that, instead
of preparing for an eventuality, instead of
creating armaments and so breeding distrust,
we ought to be giving ourselves to every con-
structive plan for the peace of the world? If
public opinion were strong enough there is
little doubt that war would be for ever a thing
of the past.

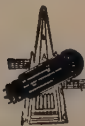
And mention of public opinion this time
suggests the power that is in the hands of the
Christian Church. Some have spoken sarcas-
tically of the Church and of the Church's Faith
and views. The Bishop of Croydon, in one
of his books, quotes one man as suggesting
that the only thing the Church and Chris-
tianity do is to encourage men "to be kind
to Granny and the cat!" But it was the late

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Field-Marshal Earl Haig who said: "It is the business of the churches to make my business impossible." And, having been so invited, can we not try?

There are some within the Christian Church who, having come through the Great War, have renounced war for ever as being entirely contrary to the mind and purpose of Jesus Christ. We must support every constructive program for the peace of the world, and we must create such a public opinion, that the Ministers of State, who, when the churches' Peace Delegation visited them, invited their deputies to press and to keep pressing them, will be left in no doubt about our attitude.

Remember that you and I belong to a professedly Christian nation. Remember that a Christian believes, among other things, that all life began with God and has a Divine destiny. Let us remember that we have a share in deciding to what extent our nation will exemplify its Christian beliefs in its conduct. Public opinion is in our hands. Are we amongst those of whom the poet speaks?

Who goes there at the dawn
Across the sun-swept plain?
We are the hosts of those who say
It shall not be again.

FROM INFINITE TO INFANT

FRED B. WYAND

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."
St. Luke 2:11.

NEVER in the history of man has an infant become the Infinite, and only once in all the world has the Infinite become an infant, and that was when Jesus was born of Mary.

The Incarnation

That was the greatest work of all times. It was more than a creation. It was an incarnation. The Infinite Son of the Eternal God was incarnated in the flesh of a tiny baby. It was not His Beginning. No new life came into being at His conception, as in the common sense of natural generation, but the already existing Son of God entered upon a new human experience. Only the human side of Jesus came into being at His birth. Not so His divine nature. In His divinity He was more than contemporaneous with the Bethlehem

Methodist Church
Hinton, West Virginia

em manger. He is Eternal. "Before Abraham was I am." He had neither the beginning of days nor ending of years. From everlasting unto everlasting He is the immortal, invisible, the only wise God, our Saviour.

By Him were all things made that were made. He planted in the silent deeps of the earth unfound mines of wealth; He lined the rivers with glittering gold; He studded the floors of the seas with pearls beyond the reach of divers. Trek North, South, East or West, as far as man has adventured, and you have only touched the pursestrings of His possessions. Take the wings of the morning and dwell in the innermost parts of the sea and there you will be amid the circumfluence of His wealth. Accept the pinions of the winds and soar with the airmen through rain, sleet and snow to heights beyond the upreach of the eagle, and on up and up and forever the empyrean bows beneath the burden of His riches. Is it any wonder, therefore, that He said:

"If I were hungry I would not tell thee; for the world is mine and the fulness thereof.

For every beast of the forest is mine, and the cattle on a thousand hills."

All things belong to Him. They are His Creation. Not only does all creation in Him consist but He could speak and new worlds would jump into place. He could lift His finger and myriads of new stars would begem the otherwise untraveled dark reaches of space. Once He said: "Let there be light," and light was. He commanded and worlds were. He spake and it was so. At His will legions of angels passed in review before His throne effulgent with His own glory.

All heaven grew sad as the news passed through the streets of the Holy City that the Prince was about to abdicate His throne for a lump of common clay that He might come to earth to live and die as a human. Could it be true that He whose crown was diademed with stars was going to exchange it for a crown of thorns? That He was going to strip His shoulders of the regal robe of sovereignty and invest Himself with the dishabille of a Galilean peasant? Could it be, He was going to fling aside His golden tipped sceptre and reach for a carpenter's hammer? Could it be that the Prince of Glory was soon to pass through the jewelled gates leaving the City of Light for a black-breasted world of sin and death?

Perhaps, David pleaded with Him to remain here telling Him of the disappointments that come even to a man after God's own heart. Did not Elijah inform Him of a world teem-

By Leon M. Adkins—Harold Leonard Bowman—John Branscomb—Ernest E. Bruder—James H. Burns—Robert W. Burns—Rollin J. Fairbanks—Lloyd Ellis Foster—Edmund Heinsohn—Charles F. Kemp—David MacLennan—Paul B. Maves—W. Kenneth Pope—Robert A. Preston—William F. Rogers—Hoover Rupert—W. McFerrin Stowe—Ernest A. Shepherd—George A. Warner, Jr. Edited by J. Richard Spann.

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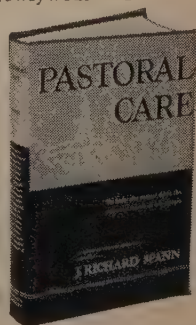
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ing with its Jezebels? Did not Moses acquaint Him with the loneliness of Nebo? But be that as it may, on a star-lit morning of long ago while the shepherds were following their sheep among the hills of Judea, a proud mother swathed her first born in home spun clothes and tenderly laid Him in the manger-cradle. For lo, The Infinite was an Infant! He, upon whose shoulders the universe had rested, was now to sleep in the arms of a mother. He, who spake and planets marched in order, was now to be fondled by the hands of a frail woman. He, who at the throne of God governed, now takes for His couch the fodder-box of an ox.

Wonder of wonders! The Marvel of Marvels was not that child was born, or that one was born in a stable. Multitudes of peasant mothers gave birth to their young in places just as lowly. But the marvel was that this one was God in flesh.

A multitude of the heavenly host announced His arrival. The heavenly chorus refused to leave the Judean hills until they had scattered the misty dreams of fear and misconception and made known to the flockmen just why the Christ had come.

Why Christ Was Born

He came not to write books and leave behind countless manuscripts for a dull world to read. He composed no poems, penned no hymns, wrote no books. Those hands that could have guided a pen were used to break bread for the hungry multitude. Those fingers that could have set before our eyes streams of choice literature were used to touch the eyes of the blind and make them to see.

He came not to accumulate riches. These He flung from Himself and for our sakes became poor. He, who had flooded the channels of the mighty seas, stood by a well and asked a woman for a cup of water. He, who had filled the granaries of the earth, now went for days without bread. He trod the lowest vale of indigency.

He came not for honor and fame. He left behind His chariots and with bruised feet He walked His weary way over the flints of Galilee, and became the man rejected by His townsmen, deserted by His own, spit upon, mocked, tried, condemned, scourged and crucified. Yes, He who was so tender He could feel the touch of a woman's finger on the hem of His garment, was nailed to the cross. He came not to be knighted for military achievements and reap the guerdons of men. He commanded no army. He left with us no coat of mail.

He came not to capture a throne and rule the people. The Throne of thrones He renounced to accept the livery of the servant.

And now why did He come? Let the angels tell us! Long before He was born the angel told His mother what to name Him and the purpose of His birth:

"Thou shalt call His name Jesus for He shall save His people from their sins."

Heaven's messenger on the morning of His birth confirmed this to the shepherds:

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

A Saviour Was Needed

The world's greatest need was a saviour. It had all else that man could provide, but it lacked a Saviour. Jesus met that one great need. He came to save the world from itself. Speak all you please about your peace treaties, and plans for general disarmament, but only Christ can rise above the blood drenched boggy soil of "No Man's Land" and command "Peace Be Still" and have it so. Only He can save the world from carnage and humanity from unknown graves.

He came to save the people from a one-man's rule and by His spirit transform a monarchy into a People's Government. Dictators have and will continue to go the way of all the earth. He came to save humanity from slavery to freedom.

He came to save humanity from the gutter age of immorality and lift it to the sublime heights of virtue.

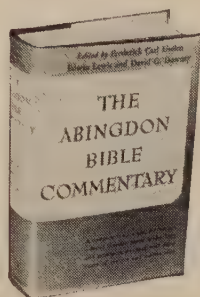
He came to save the lost souls of men and set them free for the skies. Indeed His birth was the tocsin of a new day.

But He is not going to save humanity in the whole. He is a personal Saviour. He deals with the individual. How different we human expositors of His everlasting Gospels! We clamor for the crowd. If the crowd packs the house we call the minister a success. He is great when he attracts the multitude. But Jesus could preach a sermon on "The Second Birth" to one man, and a sermon on "The Water of Life" to one sin-sick troubled woman. We are crowd mad.

A preacher told me he would sooner be an evangelist than a pastor, giving as his reason that crowds attend the revivals while the pastor faced with many empty pews. One lonely soul ought to keep us from seeing empty pews. Jesus forgot the valley of Samaria when there was the soul of a lone woman to be saved. Let us not rush along trying to capture the multitudes while Jesus is seeking to save the individual. What could the average preacher do

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with the multitudes after he had them on his hands?

A Personal Saviour

Boreham said in the Stockman: "The only effective congregation a minister can have, is a congregation of one. The man who stands before the crowd can only hope to succeed—so far as he knows, how to disentangle the individual from the mass. Like the stockman the preacher must know the secret of segregating the individual." We speak today of a world-wide vision. But what we are in need of is a heart-deep vision. Jesus is a personal Saviour of the individual. He saves man from his sin. For unto us was born in the city of David, a Saviour, who is able to save the drunkard from his drink; the liar from his lying; the thief from his thievery; the prodigal from his prodigality; and the criminal from his crime. He walks amid the broken wrecks of humanity rescuing men from sin and death and writes their pardon on the page of grace

with the pen of love, dipped in the blood of Calvary, and starts them in another direction rejoicing.

Saved From Self

Yes, He came to save the lost and that by saving man from himself. It is a great thing to be saved from oneself. The spirit of Christ comes to forget self and think of others. That is always the Christ-like spirit. At Christmas time we trace back through the misty shadows of memory and call to view the faces of forgotten friends, to extend to them our greeting and felicitations.

The stable cave where Christ was born may fall into decay; the city of David may crumble into dust; and the hills of ancient Judea may be buried under the debris of fleeting time, but as long as the Divine Spirit shall cause men to forget self and think of others, Christmas shall abide in our hearts and we shall worship again the Infant of Bethlehem.

"Then pealed the bells more loud and deep!
GOD IS NOT DEAD; nor doth He sleep!

The WRONG shall FAIL,
The RIGHT PREVAIL,
With PEACE ON EARTH,
GOOD WILL TO MEN."



JUNIOR PULPIT

Our Lighthouse

Many of us are familiar with the need and function of Lighthouses on shores of great oceans and rivers, to help keep ships and their crews safe from harm as they go and come in their business of carrying people and cargoes from port to port. Some of us know something about the duties and manner of life of the lighthouse keepers, and how their work adds to the wellbeing and prosperity of nations in every corner of the world.

Actually, the coming and going of ships on the oceans and rivers throughout the world, have their counterpart on land everywhere, even in our own community. Men and women, girls and boys, are continually going from one place to another, some on foot, some in cars, some on bicycles, some on trains, some in airplanes,—they are going from their homes to their places of work to earn their living, or to stores to buy food, or to sell something they have and want to exchange for other things; some are going to church, some to school, some to hospitals to see new babies, some to funeral stations to lay loved ones to their final rest. We could go on and

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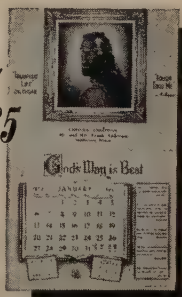
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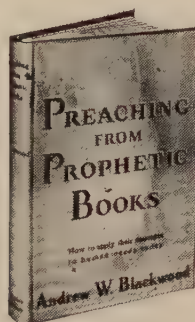
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... naming places where people are going from hour to hour, day and night, the year around.

How many of us think of this steady stream of people—even our own families — going from place continually and most of the time driving where they want to go, and coming back safely, just like the ships on the oceans and rivers of the world? If we have not thought about it, this is a good time to start thinking about it! Also, we might well wonder if lighthouses, and signal keepers, are needed on the waterways of the world to keep ships and crews safe, why this same thing is not necessary on land, where the numbers of people going from place to place is continuous, and much greater in number. Some one will say, "Sure, we have traffic signals for that reason." Another will say, "That is why we have signal towers on airports, and radio beams to guide planes to certain places in time of fog, storms, etc., and signal towers along railway tracks, where people walk or drive across the right-of-way of the trains." All that is true, and it does help some to keep the flow of travel safe, and allow people to do what they are trying to do, and get home safely again. However, many do get hurt in spite of all this. And, this is only one part of our lives, as you will see when you think of going to school, or to the store on an errand; you do not go to school just to make the trip from home and back, you go to school to learn how to be a good citizen, how to think right, how to do your duty, how to use your talents, and when going and coming is not very important, when compared with the reason you leave home for school, and return home later. This is true every time any of us, big or little, leave our homes to go somewhere,—it is what we go to do and what we accomplish that counts, and many of us do not think of the LIGHTHOUSE in that part of our lives, and the Lighthouse Keeper, forever on duty, watching over us, loving us, and showing us the safe and honorable way. Yes, you are right, the lighthouse in the important part of our lives is the CHURCH, and the LIGHTHOUSE KEEPER is Jesus Christ. He is on duty continually, as you know, because you can call on Him for help and direction any time, anywhere day or night, and HE always knows and is willing to show you the safe and the best way. Let us not go on, and on, blindly; let us keep in touch with the Lighthouse keeper who will get us there safely!

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Life At Its Best

Text: Phil. 4:8—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Dr. Joseph Fort Newton tells of a literary banquet at which several novelists spoke. One of these said: "Look at life. See it as it really is. Do not wear blinkers. If it is ugly and sordid, say so." To which another replied in these words: "I always love banquets like these. But I know that for every banquet there must be a garbage pail, and I know, too, that it is nasty and smelly; but is that any reason why we should bring the garbage pail in and make it the center piece on the table?"

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Exactly so! Christians face life with open eyes; they know what sin is and can do, and what Christ has done about it. But Christians protest against the distortion of the total facts of life by modern novelists and playwrights who insist on bringing the garbage pail into the dining room and making every part of life dirty and sordid. These people give nothing but a sad caricature of the whole life of man. Men are not all shabby, foul-mouthed rotters. Misery and unhappiness are not the norms of life. To thrill only to the brutal, the perverted, is to miss the true joy and beauty of living. With Paul we need to concentrate on life at its best.

The Christianity of Main Street

Text: John 12:26a—"If any man serve me, let him follow me."

On a recent radio broadcast a comedian told of a town in which there were four bakeries, all on Main Street, each advertising its wares. The first carried this sign, "The Best Doughnuts in America." Another bakery had this sign, "The Best Doughnuts in the World." And farther down the street still another bakery had this slogan, "The Best Doughnuts in the Universe." But three blocks away the wisest baker of all had out this sign, "The Best Doughnuts on This Street."

There is a truth here for all Christians. It's easy enough to think about Christianity in general terms. We like to talk about the importance of religion in the nation and in the world. But our first job is to make Christianity work on Main Street in our own town. We need to follow Jesus right down Main Street. And this means that His spirit will control our homes, stores, schools, recreation, and politics. We may not be able to do big things for Christ on a world scale. But we can be Christians on our own street.

The Indwelling Christ

Text: Gal. 2:20. "Christ liveth in me."

Many years ago there was in a Russian Palace a famous "Salon of Beauty," in which were hung 850 portraits of beautiful young women. The pictures were all painted for Catherine the Second, the Empress. The artist, Count Rotari, was exceedingly desirous of pleasing the royal lady, and very happily for him, he made every picture a concealed compliment to the Empress. In each picture could be detected some reference to Catherine. In one picture could be seen some of her favorite clothing; in another was set forth some jewel, fashion

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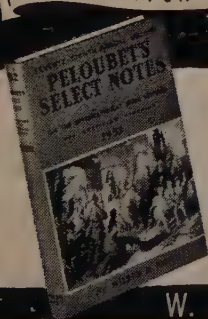
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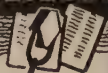
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Paul said: "Christ liveth in me." The statement is true. The letters he wrote, the sermons he preached, the journeys he made, had Christ's glory as his aim and object. At his life, like the picture of the story contributed to the honor of his Lord.—Joseph Ryan.

"What Did You Do to Help Win the War?"

Text: Matt. 5:47: "What do ye more than others?"

Mark 10:17: "What shall I do to inherit eternal life?"

During the War a picture appeared on the front page of one of America's leading daily newspapers intended to encourage the buying of government bonds. A father is seated in his easy chair. The mother is seated near him looking on. The father is reading his newspaper and smoking his pipe. A small girl lies on the floor looking at a book. The son is standing by the father's chair, and is asking, "Daddy, what did you do to help win the war?" The title of the picture indicated to date several years in the future. A most serious and thoughtful look is on the father's face as he contemplates this question.

Some day each of us will stand before the bar of God for judgment, and He will ask us: "What did you do to win the battle for right over wrong? What help did you give my cause?"—Joseph D. Ryan.

Christian: Do You Know Him?

Text: John 13:18—"I know whom I have chosen."

A pastor once entertained in his home a retired missionary who had spent many years in South America. The missionary told many things about the lands and customs of the people among whom he had served. He said, "I was visiting a village for the first time and spoke to a small group of people and read from the New Testament, portions that told of the life and sacrificial death of Jesus Christ. At an appointed time next day, they came again, eager to hear more of the wonderful story. I read to them again from the Scriptures more about our Lord. At the close of the service, a man came up to me and looking into my face most earnestly, asked: 'Did you know the Man in the Book?'"

This is the pertinent question for all of us to answer. Do we know the Christ, first hand personally? Have we a vital experience with Him?—Joseph D. Ryan.

BOOKS

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There are various commendable books on preaching, but none surpasses in penetration, power, persuasion, and good common sense that of the Rector of Holy Trinity Church, Boston.

Dr. Ferris considers "The Purpose, Content, and Form of a Sermon" in the first four chapters, and "Personal Problems of the Preacher" in the final chapter. His treatment of "The Purpose of a Sermon" is worth the price of the book. Every preacher in America should read it and compare his preaching habits and efforts with the author's critique of content and form. His examples and his principles point clearly and effectively in the pathway the good preacher must go.—*John W. McKelvey.*

THE ONE CHURCH. By Clarence Tucker Craig. Abingdon-Cokesbury. 155 pp. \$2.00.

This is one of the most thoughtfully penetrating and challenging books that can be read by the modern minister. Dr. Craig presents graphically and statistically the crisis of the divided church, and depicts eloquently the need for unity. In a scholarly manner he draws from the resource of the New Testament, showing the positions and magnanimity of the early leaders. He emphasizes the vital spiritual challenge of Jesus.

After reviewing the New Testament position he describes the narrowed interpretations of the denominations, thus revealing the factors that prevent church unity. He does this in his chapters on "The Limits of the Church," "The Form of the Church," "Entrance to the One Church," and "Communion in a United Church."

The insights of Dr. Craig are challenging. He makes clear the things to be accomplished before Protestantism, at least, can be united. Throughout the book there is a deep spiritual note. "The One Church" could be read by ministers and laymen. After reading the book the description of our present status is clear, and the challenge for tomorrow is apparent. Over and above the apprehension for today and the understanding for tomorrow is the impelling challenge of the New Testament, and the call of Christ.—*Allace Copper.*

CHRISTIAN DOGMATICS. By Francis Pieper, D.D. Volume II. Concordia Pub. House. 557 pp. \$3.50.

This is the second volume of Dr. Pieper's great work, the product of his many years of study and teaching in Concordia Seminary, and deals with The Giving Grace of God, The Doctrine of Christ, and The Application of Salvation. The treatment, which was published in German in 1917, and has now found publication in a good English translation by the author's colleagues of the Missouri Synod, is a massive one. Resting on the principle of Scripture as the only source of knowledge of God, His will and ways, Dr. Pieper, who was deeply read in the Lutheran Confessions and the theologians of the 16th and 17th centuries who are constantly quoted in the notes and text, as well as in the later writers, minutely analyses subjects in the scholastic way, clearly states the pros and cons, draws positive conclusions, and leaves no doubt of his position on controversial points, which adheres closely to that of historical Lutheranism.

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INTERPRETERS NEEDED. Edward Hughs Pruden. Judson. 128 pp. \$2.00.

This is a book of eleven sermons by President Truman's pastor, former president of The American Baptist Convention. It deals with some of the ecumenical problems as one Baptist sees them. It is an appeal not for tolerance but Christian understanding and brotherhood. Any minister planning to preach on social action, Christian ecumenicity, separation of church and state, should consult this volume. It is scriptural and discusses these controversial themes on a high level.—*Charles F. Banning.*

UNDERSTANDING THE BOOKS OF THE OLD TESTAMENT. A Guide to Bible Study for Laymen. Edited by Patrick H. Carmichael. Knox. 173 pp. \$2.50.

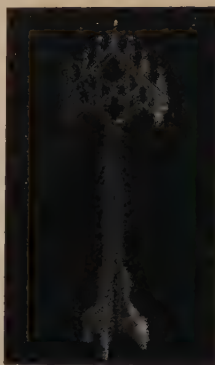
This is a very attractive volume, with large pages, 9½ by 6½ inches beautifully printed and clearly arranged both typographically and as to subject matter. The volume consists of six brief studies, each a complete unit in itself, which are so related as collectively to make a complete survey of the Old Testament. It arose out of a conviction that there was need of a guide to Bible study prepared especially for the layman and woman. The references are confined to three accessible books, a Bible, a Bible commentary and a Bible dictionary, thus aiding in making this study readily usable for individuals and groups. It is written in simple language and should be found easily readable by old and young. To acquaint and interest people in the greatly neglected study of the Old Testament is an urgent need of the Church today. This solid and also attractive book could do major service toward that end. After a course of survey such as this, making clear the history and the relationships of the Old Testament books, a solid basis would be gained for special studies.—*Paul H. Roth.*

I WILL BUILD MY CHURCH. By Amy Morris Lillie. Westminster. 192 pp. \$2.50.

Here is a most intriguing story of the Christian Church written in the interest of boys and girls. The author tells the dramatic moments from the humble beginnings in the Upper Room on the Day of Pentecost, on down through the fleeting centuries to the romantic missionary outreach of our own time. So well does Miss Lillie present the great essentials of Church history, that one feels the sweep of destiny as well as catches the splendor of the heavenly vision which motivated apostles, kings, scholars, and no less the artisans, the common people and the outcasts of all the ages.

One feature of the book is the profuseness of illustrations, many full page illustrations in color, and countless others in strikingly real pen and ink drawings.

It would be an unforgettable experience for every child entering the fellowship of the Church if he or she could read this book by way of preparation. If the book could be used as a textbook, to be owned by the probationer, all the better. Miss Lillie has done the Church at large a lasting service.—*John W. McKelvey.*



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SPECTS OF LIBERALISM. By L. Berkhof. Eerd-
mans. 163 pp. \$2.50.

The author sets up a straw man and then baldly
runs him through. Anyone who is trying to apply
the Gospel of Jesus Christ to better present condi-
tions in child labor, education, industrial, racial, social
and international relations will not get much help or
comfort. The book is a series of lectures attacking
liberalism. The author seems to have confused liberal-
ism and atheism in his thinking. Liberalism is not
the final word, but certainly the solution to doubt,
confusion and compromise of our day cannot be
found by turning back to the "Armour of Calvinism."
The author is President-Emeritus of Calvin Theological
Seminary.—Charles F. Banning.

ire

(From page 370)

son, jerked them off, and reached in and
pulled his boy out of the window and de-
livered him to his mother.

"This friend of mine said he told a preacher
friend of his that story, and that preacher
the Sunday night decided to use it at the
close of his sermon as an appeal to the uncon-
verted. Thinking of the fitness of the illus-
tration he forgot to tell one important thing
about it. He described a family sitting at the
breakfast table, when he said that suddenly
they all jumped up and ran out of the house,
and all at once the wife said, 'Oh, there is
my side-board.'

"He told how the father and son went back
to get it, and how they got that side-board
wedged tight in the door, blocking the boy on
the inside. Then how the father ran around
the back of the house, jerked off the iron bars,
pushed in, got his boy and pulled him out, and
delivered him to his mother.

"When the preacher finished everybody was
looking at everybody else; everybody was look-
ing strange, everybody felt strange, and the
preacher was greatly surprised. Returning
home, he said: 'Wife, why was it that that
story of mine didn't hit; I never saw people
act so strangely in my life under as good a
story as that. Not one single solitary soul
moved!' 'Why,' she said, you told the story
right only you forgot to say that the house
is on fire!'


"You think that is a very ridiculous picture.
Well, it is. Yet I want to tell you that just
such things as this are occurring in a large
number of pulpits Sunday after Sunday. We
talk to people about salvation, and never press
on them the great fact that there is some-
thing to be saved from. I believe that the
teaching of the future is to be a preaching
of law as well as of love. It is necessary to
make men feel the awfulness of sin before
they can ever make them feel the need of the
grace and salvation of Christ.."

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To Bethlehem (From page 369)

us to love, and come under the spell of His spirit and teaching for a few hours.

Welcome Bethlehem, welcome the spirit of Christmas—symbol of the eternal child, and the "cradle endlessly rocking." If ever we needed to GO TO BETHLEHEM in this old world, it is surely now, if only to keep alive the souls of us, and to renew our faith in almost forgotten dreams and scenes.

Bethlehem takes us down from our towering pride, our base ego, and teaches us humility and sweet charity. It brings us on one day at least, to a simplicity of faith in the golden age, free of the shadow of the night and the fear of the morrow. BLESSED CHRISTMAS DAY. BLESSED BETHLEHEM. It rescues us for a moment from the tyranny of things and gives those who have lost their child-hood hope that it will come back to them sometime somewhere — if not on earth, mayhap out yonder with the dwellers of the city on the hill.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, and that the blessed life which began in Bethlehem nearly 2,000 years ago is the image and brightness of the eternal love. Then you can keep Christmas. If you can GO TO BETHLEHEM for a day, why not always? But you can never go alone.

Are you weary, and sad, with spirits down,

Shall we go hand in hand,
Back to that holy Judean town
In that little holy land.

Under the twinkling winter stars
The old path still is bright,
So many have wandered and missed
the way,
Let us get back tonight.

Some have laughed at faith that was true,
God help us when faith grows dim!
O, let us go back the old lost road
LET US GO BACK TO HIM.

Christ of Bethlehem (From page 366)

an eternal graveyard, would be to destroy fact as real, as more potent than material substance itself. God cannot be so poor an Accountant. An eternal graveyard instead of a Paradise would be a mockery of the whole of creation. Ralph Waldo Emerson summed up the evidence by comparing the divine purpose with the simplest human wisdom in the question

GENERAL	SERMONS
ent Meditation.....372	Armistice Sermon, <i>Bethune</i>375
r Reviews.....389	Infinite to Infant, <i>Wyand</i>380
stmas.....365, 368, 369, 371, 372, 373, 374, 380	No Thundering Voice, <i>Sherman</i>374
rch Methods.....371	
orial.....370	
ngelism.....370, 373	
strations, <i>Johansen</i>386	
mortal Life, <i>Abbe</i>365	
lor Sermon.....384	
ng Faith, <i>McKelvey</i>367	
nons.....374	
nksgiving Prayer.....362	
ARTICLES	SCRIPTURE TEXTS
mortal Life, <i>Abbe</i>365	I—Illustrations
ng Faith, <i>McKelvey</i>367	O—Outlines
nksgiving Prayer, <i>Cartlett</i>362	P—Prayer Meetings
Bethlehem, <i>Wyle</i>369	S—Sermons
	Matt. 5:17 (I).....388
	Matt. 11:7 (I).....389
	Mark 10:17 (I).....388
	Mark 14:24 (S).....374
	Luke 2:11 (S).....380
	Luke 22:20 (S).....374
	John 9:25 (I).....388
	John 12:21 (I).....388
	John 12:26a (I).....386
	John 13:18 (I).....388
	Acts 17:26 (S).....375
	Gal. 2:20 (I).....386
	Phil. 4:8 (I).....396
EDITORIAL	
ough a Glass Darkly.....370	
CHURCH METHODS	
ent Meditation.....372	
k of Power.....373	
idlelight Service.....371	
alogs & Information.....372	
ir Patrons-Sponsors.....373	
istmas Program.....372	
istmas Service.....371	
istmas Tracts.....373	
rch & State Issue.....373	
ngelism.....373	

tion, "Will you with vast pains and care educate your children to produce a masterpiece, and then shoot them down?"

Such a question would seem to answer itself, but because Jesus answered it long ago when He "brought life and immortality to light through the gospel," it is no wonder that the Advent season, Christmas, and Easter have become the highlights of the Christian year. Far from being an end in themselves, they remind us that all the seasons and days should be brightened and inspired with their joyous message of faith and hope and love. They are ever encouraging us to strive to live worthily of the calling wherewith we are called, that we may enter triumphantly into "the city which hath the foundations, whose builder and maker is God."

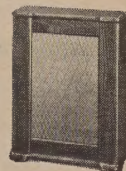
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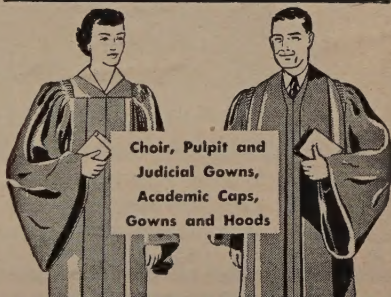
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Warner Press.....384

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Bentley & Simon.....394
Cotrell & Leonard, Inc.....394
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E. R. Moore.....385
Nal. Ac. Cap & Gown.....394
Ward Co., C. E.....394

HYMNALS

Muhlenberg Press378

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Ministers Casualty.....385

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ABINGDON-
COKEBURY.....364, 377, 381
383, 385, 387, 394

Judson Press.....388

Muhlenberg Press378, 385

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